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NINETEENTH THOUSAND.

THE BOOK
OF
THE CONFRATERNITY
OF
THE PRECIOUS BLOOD,

ERECTED BY PAPAL AUTHORITY,
AND WITH THE PERMISSION OF
THE CARDINAL ARCHBISHOP,
IN THE CHURCH OF
The Oratory of St. Philip Neri,
LONDON.

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THE RESCRIPT.

Beatissime Pater,—Cum erecta fuerit Londini de consensu Ordinarii Sodalitas Pretiosissimi Sanguinis in Sacello Congregationis Oratorii:

Fridericus Faber Superior domus Oratorii S. Philippi Nerii Lond. humillime supplicat ut S. V. benigne dignetur ad fidelium devotionem excitandam atque fovendam concedere Confratribus omnes Indulgentias et favores spirituales quibus gaudent piæ Societates, seu Archiconfraternitates et Sodalitates sub eodem nomine erectæ in Urbe in Ecclesia S. Nicolai in Carcere, et sub cura P P. Missionariorum Pretiosissimi Sanguinis. Quare, &c.

Ex Audientia SSmi. habita die 11 Augusti, 1850.

SSmus Dominus noster Pius Divina Providentia P P. IX. referente me infrascripto S. Congregationis de Propaganda Fide Secretario benigne rescripsit—Pro Gratia juxta petita.

Dat. Romæ ex Œd. Sac. Congregationis de Propaganda Fide die 12 Augusti, 1850. Gratis sine ulla omnino solutione quocumque titulo.

Loco ✕ Sigilli. Al Bernabò a Secretis.

Robertus Whitty, Vic. Gen.

Londini die 24 Septembris, 1850.

Most Blessed Father,—Inasmuch as the Confraternity of the Most Precious Blood has been erected in London, in the chapel of the Congregation of the Oratory:

Frederic Faber, Superior of the London House of the Oratory of St. Philip Neri, most humbly supplicates your Holiness, in order to excite and cherish the devotion of the faithful, to be pleased to grant to the members of the Confraternity all the indulgences and spiritual favours enjoyed by the pious Associations, or Archconfraternities and Confraternities erected under the same name in Rome, in the church of St. Nicholas in Carcere, and under the care of the Fathers, Missionaries of the Most Precious Blood. Wherefore, &c.

After an audience of the Holy Father, granted on the eleventh day of August, 1850,

Our most Holy Lord, Pius the Ninth, by Divine Providence, Pope, on an application made by me, the undersigned Secretary of the Sacred Congregation for the propagation of the Faith. has of his goodness answered by rescript—In favour of the grace, as petitioned for.

Given at Rome, from the House of the Sacred Congregation for the Propagation of the Faith, on the twelfth day of August, 1850.

Gratuitously, without any payment on any plea whatever.

In place of ✕ the Seal.

Al. Bernabò, Secretary.
Robert Whitty, Vicar-General.

London, Sept. 24, 1850.

CONFRATERNITY OF THE PRECIOUS BLOOD,

AT THE ORATORY.

In presenting to you a list of the indulgences granted by the Sovereign Pontiff to the Confraternity of the Precious Blood, it will not be amiss to put before you, briefly, the meaning and the object of the devotion. You are now called upon to be especially devout to the Precious Blood of our Lord; for you have bound yourselves to honour it by the very act of entering into the association destined to adore and to love it. Lest, therefore, your devotion should be a mere formality or a blind instinct, for your own sakes, and for the sake of those who may question you on the subject, your minds ought to be furnished with thoughts on that blessed object which you have undertaken to honour.

If a sanction be needed for so obvious a feeling as that of devotion to the Blood of Jesus, it would be difficult to read the Word of God without being struck with the prominent place assigned to it by the Holy Spirit. It is the subject of the types of the ancient law; it appears in the visions of the Prophets; and if

Isaias sees the coming of our Lord, it is as one coming from Edom with dyed garments from Bozra; and he asks Him, Why is thine apparel red, and thy garments like theirs that tread in the winepress? And in the New Testament the Blood of Jesus seems to be singled out as though it were the special instrument of our Redemption; and the song of triumph of the Saints in Heaven is to the Lamb who has redeemed us out of every tribe, people, and nation by His Precious Blood. And if we would look for Saints upon earth, whose hearts were filled with the feeling which ought to animate the Confraternity, you have only to turn to the glorious Saint Catherine, whose especial devotion it seems to have been. Almost all her letters, and especially those addressed by this lowly maiden of Siena to the Sovereign Pontiff, begin and end with this idea. In addressing Urban VII., for instance, she always begins, "O sweetest and most holy Father in sweet Christ Jesus, I Catherine, slave and servant of the servants of Jesus Christ, write to you in the Precious Blood:" and she concludes one to three Cardinals, "I entreat you by the love of that Precious Blood shed with such a fire of love for us, to give rest to my soul, which seeks your salvation. I can tell you no more; abide in the holy and sweet love of God; bathe yourselves in the Blood of the stainless Lamb, and so shall you lose all slavish fear, and be enlightened to remain in the fear which is holy."

You are called upon then to tread in the path of Patriarchs, Prophets, Virgins, and Saints of every order: you are to imitate them in their adoration of the Blood of Jesus; for by entering the Confraternity you constitute yourselves its special worshippers. And that you may know how duly to honour it, you should consider what are the foundations on which this worship rests. The Eternal Word, on becoming man, took the whole of human nature upon Him in such a sense that it was all equally His, the body as well as the soul, and each portion of His sacred flesh as much as the whole. And it is all His, not as an instrument in the hands of a workman, not as a garment to be put on and worn and then cast off, but it is personally united to him, and will be His for ever, like His very Godhead. So much is this the case, that even during the three days when His body lay in the tomb, while His soul was beneath the earth, his Godhead ever remained united to His sacred flesh as much as before, when it was endued with life, because it was still His, and was to be rejoined to His soul on the resurrection day. Again, and for the same reason, no drop of His Precious Blood, wherever it might have been spilt during His Passion, lost its hypostatic union with His Godhead, even while separated from the rest of His body. Wherever, therefore, it lay, under the olive-trees of the garden, on the points of the crown of thorns, scattered over the pavement of the hall where he was scourged, or beneath the cross, where it issued from His five wounds, it was adored by Mary and the Angels as the Blessed Sacrament itself. It was worshipped, not as the holy winding-sheet, nor as the coat which was stripped from Him at His crucifixion, but with substantially the same adoration as was from everlasting due to Him in Heaven, since it never ceased to be united to the Eternal Word, however separated from the rest of His Sacred Humanity.

It is not, however, as severed from His Body, that you now adore the Precious Blood, but as it is at this moment within the living Jesus in Heaven. For you must not forget that on Easter morning the self-same drops, of which His veins had been emptied for very love of us, were gathered up by the power of God, and restored to His Heart, and on Ascension day it rose with Him to Heaven, where it is even now distributed like floods of crimson light throughout His Sacred Body.

So much then for the adoration due to the Precious Blood of Jesus. Devotion, however, includes more than worship, and the contemplation of such an object calls, more than all, for a burning love of Him, of whose charity it is the instrument and the symbol. And in this point of view, it is hard to place a limit to the wide-spreading circle of devotions embraced in this one, to which the members of the Confraternity are peculiarly bound. There is no spiritual blessing, be it grace on earth, or the beatific vision in heaven, which is not purchased for us by the Blood of Jesus. If we are redeemed as captives saved from the power of hell; if our sins are pardoned and we are reconciled to God, it is only because our souls are washed in that life-giving stream. There is no remission of sin, or of the penalty due to our guilt, no pardon, whether it be given to us through a sacrament, or through an indulgence, which is not, as it were, an effusion of the Precious Blood. It nourishes us in the Blessed Sacrament, it pursues us, after our death, into the very flames of Purgatory. Nay, it includes even the devotion to the Blessed Virgin herself, since she would not be the Mother of God, or our own Mother, if the Body of Jesus were not framed out of her best life-blood; so that even the precious drops, which wash our sins away, may be said to have had their source in the Heart of Mary.

If anything could be wanting to the dignity of this devotion, it has gained a new lustre from the piety of the Sovereign Pontiff, who now rules the Church on earth. The first act of the Vicar of Christ, on his return from his exile and restoration to the Holy City, was to institute an additional Feast in honour of the Precious Blood. Nay, our Blessed Lady seems to wish to unite with us in our adoration and love of this price of our Redemption, for she has chosen the church of the Congregation of the

Precious Blood at Rimini as the scene of the miracle which is now filling Christendom with an awful sense of the ever watchful presence of our Blessed Mother with us.

We will conclude with the words of Pope Clement VI., on which the whole doctrine of the Catholic Church on the subject is built. The object of your devotion, as members of this Confraternity, is the Precious Blood of Jesus, "which, innocent victim as He was, He poured forth on the altar of the Cross, like a very deluge, not in a single drop, though that, from its union with the Word, would have been enough for the redemption of the whole race of man."

ARCH-CONFRATERNITY OF THE PRECIOUS BLOOD,

ERECTED IN ROME,

In the most Illustrious Diaconate of St. Nicholas in Carcere.

Summary of Indulgences granted to the Members, by the Supreme Pontiff Pius IX., on the 19*th January*, 1850, *amongst which are included those previously granted by Pius VII. of Holy memory, in a Brief dated* 22*nd September*, 1815.

These Indulgences are all granted to the Members of the Confraternity at the London Oratory.

PLENARY INDULGENCES.

On the day of registration, to those who, having confessed and communicated, shall pray according to the intention of the Supreme Pontiff.

At the hour of death, after confession and communion; or, if this be impossible, to such as, being contrite, shall invoke with the lips, or, if unable, with the heart, the most sweet name of Jesus.*

Daily for those who, with confession and communion, shall make an hour's vocal or mental prayer, or partly one and partly the other, in memory of the Passion of our Lord Jesus Christ, and the Dolours of Most Holy Mary, praying as above.

OTHER PLENARY INDULGENCES.

For which, besides the conditions of confession and communion, a visit is enjoined to any church whatever, and this visit may, for any reasonable motive, be commuted by the confessor of the individual, for some other pious work.

On the first Sunday of July, being the Feast of the Precious Blood, Christmas Day, the Epiphany, Easter Sunday, the Feasts of the Conception, Purification, Assumption of Most Holy Mary, and of the most holy Rosary. The feast of the holy Apostles, SS. Peter and Paul, and on the Commemoration of all the faithful departed.†

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* The members can also receive the benediction, with a plenary indulgence, "in articulo mortis," which can be given by the President of the Archconfraternity, the Missionaries of the Congregation of the Precious Blood, the Rectors of the Confraternities, or pious unions aggregated to it, or by priests who have the power to aggregate, and have obtained the necessary faculties.

† These indulgences can likewise be gained on any day within the octaves of the respective Feasts.

On the Feast of the Circumcision, on all the Fridays of March, on the 28th of March, being the Feast of the Sacred Blood in Sta. Maria in Vado at Ferrara, on Holy Thursday, on the Day of the Invention of the Holy Cross, on Ascension Day, Pentecost, Corpus Christi, the Exaltation of the Holy Cross, and the Feast of the Most Holy Redeemer, the 23rd of October.

On the Feast of the Annunciation, the Dolours of the Most Holy Mary, Good Friday, Our Lady of Carmel (July 16), the Nativity, Seven Dolours (3rd Sunday of September), and the Presentation of the Blessed Virgin (November 21).

On the Feasts of St. Joseph, St. John Baptist, All Saints, St. Francis Xavier, and of St. Nicholas of Bari.*

Once a month on any day they may choose.

PARTIAL INDULGENCES.

Ten years and as many quarantains, for those who, being penitent, shall pay a visit and pray as above, on all feasts of our Lord and Most

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* The confession and communion necessary to gain these indulgences may be made on the previous day, except on the Fridays of March and Holy Thursday; the visit, however, cannot be made unless the first Vespers of the Feast have begun. Those who have the pious custom, unless now and then they be legitimately hindered, of confessing once a week provided they are not conscious of being in a state of mortal sin, need not make a new confession to gain the above indulgences; but the communion and visit should be made as expressed above. The week is calculated from Sunday to Saturday.

Holy Mary, not mentioned above—on those of the Holy Apostles and Evangelists, of the Angels and Archangels, St. Joachim, St. Anne, St. Lawrence, St. Stephen, St. Philip Neri, St. Francis of Paula, St. Francis of Assisi, St. Cecilia, St. Agnes, St. Lucy, St. Catherine Virgin and Martyr, and on the Sunday within the Octave of St. Gregory Thaumaturgus, (Sunday after 17th November).

Seven years and as many quarantains, each time they visit, in any church, the Most Holy Sacrament, or an image of the Most Holy Crucifix, or of Most Holy Mary, or shall assist at any of the masses, processions, or functions, of the Venerable Archconfraternity of the Congregation of the Mission of the Precious Blood, or any other of the aggregated pious unions or Confraternities, provided they are penitent and pray as above.

One year for being present at the Congregations of the Venerable Archconfraternity, or aggregated pious unions, or in any other manner assisting to propagate the devotion to the Precious Blood.

100 days, each time, to those who shall instruct anybody in the mysteries of the Holy Faith; accompany the Blessed Sacrament in processions, or as Viaticum, or who, being unable to do so, shall, at the sound of the bell, say a Pater and Ave; to those who shall establish, or cause to be established, peace amongst enemies, shall assist the poor, or

follow any corpse to be buried, or who shall say five Paters and Aves by way of suffrage for the souls of the deceased brothers and sisters; or shall try to bring back into the path of salvation, any one that has gone astray, or shall say seven Glorias in honour of the Precious Blood, or lastly, if they shall perform any work of mercy or charity.

Priests who have the power to admit members to the Ven. Archconfraternity, or Confraternities and pious unions aggregated to it, enjoy the personal indulgence of the privileged Altar once a week.

The members of the Ven. Archconfraternity or Confraternities and pious unions aggregated to it, are admitted to a participation in the good works and satisfactions of the Missionaries of the Congregation of the Precious Blood, of the Canons Regular of the Congregation of our Saviour, of the Capuchins, of the Hermits of St. Augustine, discalced or not, of the Minor Conventuals, and the Carmelite Order; of the Order of Preachers, and Camaldolese Hermits, of the Observantines, of the third Order of St. Francis and the Servites, as may be seen from various documents existing in the archives of the Ven. Archconfraternity.

Indulgences for all the Faithful, even such as are not Members.

For such as shall recite the chaplet of the Precious Blood once in the day, seven years and as many quarantains, and if they recite it daily for a month, a plenary indulgence, having confessed and communicated, on the last day of the month, or any day in the following month.—Pius VII., 18 Oct. 1815.

The same indulgences can be gained by the recital of thirty-three Paters, meditating at the same time on the seven Blood-sheddings of our Lord, or by such as are uninstructed and incompetent to meditate, by the simple recital of the thirty-three Paters.—Gregory XVI., 5th July, 1843.

For the prayer, " O most Precious Blood," &c., placed at the end of the chaplet, 300 days' indulgence, once a day.

For those who recite the Hymn, " Hail ! Jesus, Hail !" &c., 100 days' indulgences, once a day.

For those who, with a contrite heart, and meditating on the Passion of our Lord, shall recite five Paters and Aves, with the versicle " Te ergo quæsumus," and a " Requiem," &c., in suffrage for the faithful departed, 300 days' indulgence, each time ; and to those who shall have recited them daily for a month, a plenary indulgence on the last day of the month, or on any day of the following month, provided they confess, communicate, and pray for the intention of the Supreme Pontiff, and for the repose of the dead.—Pius VII., 7 Feb. 1817.

For those who recite with devotion, "Eternal Father! I offer Thee the most Precious Blood of Jesus Christ, in satisfaction for my own sins and for the wants of Holy Church," 100 days' indulgence each time.

For the recital of the seven offerings of the Precious Blood to the Eternal Father, 300 days' indulgence: and for such as shall have recited them daily for a month, after confession and communion, and praying as above, a plenary indulgence on the last day of the month, or on any day in the succeeding month.

For reciting the offering, "Eternal Father, we offer Thee the most Precious Blood of Jesus, which was shed for us with so much love, and pain, from the wound in His right Hand; and by its merits we supplicate Thy Divine Majesty to grant us Thy Holy Benediction, that, in the strength of it, we may be enabled to defend ourselves from all our enemies, and may be delivered from all evil, saying: Benedictio Dei Omnipotentis, Patris, et Filii, et Spiritus Sancti descendat super nos et maneat semper. Amen;" together with a Pater, Ave and Gloria to the Most Holy Trinity, in thanksgiving for benefits received; 100 days' indulgence each time; and for having recited them daily for a month, after confession, communion, and praying as above, a plenary indulgence.—Leo XII., Oct. 25, 1823.*

To whoever shall assist at the pious exercise, "The month of the Precious Blood," when it is performed in any public church, or oratory, on whatever day in the year it may commence, for each day seven years and as many quarantains' indulgence; and to such as shall have assisted at least ten times during the month, having confessed and communicated, during the month, or on one of the seven days immediately succeeding, praying as above, a plenary indulgence. Likewise to those who shall practise this devotion in private, with devout prayers and acts of virtue in honour of the Precious Blood, 300 days' indulgence for each day; and if they have continued the same for a month, after confession, communion, paying a visit and praying as above, a plenary indulgence.

On the First Sunday of July, and the Friday after the Fourth Sunday in Lent, after confession, communion, and a visit to the church of the Archconfraternity, or of the Congregation of the Mission of the Precious Blood, or the church of the Aggregated Confraternity or pious union, a plenary indulgence, beginning with the first Vespers of the stated days.—Pius IX., 4 June, 1850.

All the indulgences contained in this summary are perpetual, and also applicable by way of suffrage to the Holy Souls in Purgatory.

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* The prayers, &c., for gaining the indulgences may be said ny language.

OFFERINGS TO THE DIVINE INCARNATE WORD.

OF HIS OWN MOST PRECIOUS BLOOD, FOR PERSONS OF ALL CONDITIONS.

Extracted from those made by S. Mary Magdalen of Pazzi when in a state of rapture.

O most Holy Word! I offer Thee Thy priests, and in their behalf I offer thee whatever is most dear to Thee in heaven and on earth, in union with all Thy Most Precious Blood: and I pray Thee to enable them fitly to conceive of the high degree to which they are exalted, and to hold in extreme abhorrence whatever can dishonour their dignity or contaminate their lives.

O most Loving Word! I offer Thee the Virgins consecrated to Thee, and in their behalf I offer Thee the Most Precious Blood which Thou didst sweat in Thine Agony, in the garden. I place these doves in their own nest, and these lilies in their garden, Thy most amiable Heart; and I pray Thee to make them know the height of the vocation to which Thou hast called them, and faithfully correspond to Thy love.

O Eternal Word! I offer Thee all the faithful sons of Holy Church, Thy Spouse, members of that body of which Thou art the Head; and I offer Thee in their behalf the Most Precious Blood which Thou didst shed in Thy scourging: I pray Thee to cause them to remember the solemn renouncement of the world, the flesh, and the devil, which they made in baptism; and that they may lead such lives as will not bring discredit on the faith which they profess.

O Divine Word! I offer Thee all poor sinners, and in their behalf I offer Thee the Most Precious Blood and Water which issued from Thy sacred Side when pierced by the lance. I pray Thee to wash the stains from their souls in this Blood and Water, and to grant that, with a timely repentance, they may, by returning love for love, make up for the sins they have committed against Thee.

O Eternal Word! I offer to Thee all heretics, and in their behalf I offer Thee that Most Precious Blood which Thou didst shed from Thy Body, all wounded as it was, when Thou wast stripped to be crucified. I entreat Thee to have compassion on these poor sheep, which, separated from Thy fold, are on the way to lose themselves in the paths of error and obstinacy; and place them in the bosom of Thy Church, where alone truth and safety are found.

O Divine Word! I offer Thee all infidels, and in their behalf I offer Thee the Most Precious Blood which Thou didst shed from Thy most sacred Head when crowned with thorns.

I beseech Thee to remember that these souls also are the work of Thy Hands. Enlighten them, that they may know their true and only God, and their Saviour; that they too may be made partakers of the grace of the Sacraments, and of our common redemption.

Eternal Father! I offer Thee the intense pains which Thy only-begotten Son did suffer, during the three hours that he was nailed to the Cross for love of us; particularly when, in the intensity of His grief and abandonment, He exclaimed, "My God! my God! why hast Thou forsaken me?" I offer them to Thee in behalf of all those in their agony, together with the Blood that flowed from His five wounds; that they, by the power of this Blood, may be fortified and defended against all temptations, and may reach the port of eternal bliss.

O most merciful Word! I offer to Thee all the holy souls in Purgatory, and in their behalf I offer Thee Thy most Precious Blood. I beseech Thee to grant that this sacred fount of comfort may incessantly flow to mitigate their pains, and to hasten their release, that so they may quickly come to be united with Thee in that glory to which they are destined. Amen. Amen.

O Eternal Father! I offer Thee the love which Jesus Christ, Thy Son, testified towards the human race during the whole course of His Passion, and especially in the pain which He endured in the hiding of the Beatific Vi from the lower part of His nature. I pray Thee that Thy complacency in this love may so delight Thee, that Thou mayest mercifully vouchsafe to overlook the many offences committed against Thee in the world at this time.

Seven Glorias in honour of the Most Precious Blood.

OFFERING OF THE PRECIOUS BLOOD OF JESUS.

1. Eternal Father! I offer Thee the merits of the Most Precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for the propagation and exaltation of my dear mother the Holy Church, for the safety and prosperity of her visible head, the holy Roman Pontiff, for the cardinals, bishops, and pastors of souls, and for all the ministers of the Sanctuary.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood!

2. Eternal Father! I offer Thee the merits of the Most Precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for the peace and concord of kings and Catholic princes,

for the humiliation of the enemies of the holy faith, and for the happiness of all Christian people.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood!

3. Eternal Father! I offer Thee the merits of the Most Precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for the repentance of unbelievers, the extirpation of all heresies, and the conversion of sinners.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood!

4. Eternal Father! I offer Thee the merits of the Most Precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for all my relations, friends, and enemies, for the poor, the sick, and those in tribulation, and for all those for whom Thou willest I should pray, or knowest that I ought to pray.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood!

5. Eternal Father! I offer Thee the merits of the Most Precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for all those who shall this day pass to another life, that Thou mayest deliver them from the pains of hell, and admit them the more readily to the possession of Thy Glory.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood!

6. Eternal Father! I offer Thee the merits of the Most Precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for all those who are lovers of this treasure of His Blood, for all those who join with me in adoring and honouring it, and for all those who try to spread the devotion to it.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood.

7. Eternal Father! I offer Thee the merits

of the Most Precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for all my wants, both spiritual and temporal, for the holy souls in Purgatory, and particularly for those who in lifetime were most devoted to this price of our redemption, and to the sorrows and pains of our dear mother, the most holy Mary.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood!

Blessed and exalted be the Blood of Jesus, now and always and through all eternity!

Indulgences for the above offerings: 300 *days each recital. Plenary once a month, with the usual conditions, and applicable to the dead, for those who have made them daily through the month.*

NO OBLIGATION OF ANY SORT IS INCURRED BY MEMBERS OF THIS CONFRATERNITY. TO BE ENROLLED AT THE ORATORY IS ALL THAT IS REQUIRED TO GAIN THE INDULGENCES.

CONFRATERNITY OF THE PRECIOUS BLOOD,

Erected in London, in the Church of the Oratory of St. Philip Neri, by a Rescript of His Holiness Pius IX.

Enrolled John Smith

This 1st day of Jany 1855.

Director,

FREDERICK WILFRID FABER,

Priest of the Oratory.